

THE DHIMMI REVOLUTION

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There are two areas to study in Islam - its *doctrine* and *history*—the theory and its results. The history shows the practical results of the doctrine.

The first principle is that the Koran, Sira and Hadith must be taken as a whole. We call them the **Islamic Trilogy** to emphasize the unity of the texts.

Our major intellectual breakthrough is to see that **dualism is the foundation and key to understanding Islam. Everything about Islam comes in twos starting with its foundational declaration:**

1. There is no god but Allah and
2. Mohammed is His prophet.

Therefore, **Islam is Allah (Koran) and the Sunna (words and deeds of Mohammed found in the Sira and Hadith).**

Endless ink has been wasted on trying to answer the question: what is Islam? Is Islam the religion of peace? Or is the true Islam a radical ideology? Is a moderate Muslim the real Muslim?

This reminds a scientist of the old arguments about light. Is light a particle or is light a wave? The arguments went back and forth. Quantum mechanics gave us the answer. Light is dualistic; it is both a particle and a wave. It depends upon the circumstances as to which quality manifests. Islam functions in the same manner.

Our first clue about the dualism is in the Koran, which is actually two books - the *Koran of Mecca (early)* and the *Koran of Medina (later)*. The insight into the logic of the Koran comes from the large numbers of contradictions in it. On the surface, Islam resolves these contradictions by resorting to “*abrogation*”. This means that the verse written later supersedes the earlier verse. But in fact, since the Koran is the perfect word of Allah, both verses are sacred and true. The later verse is “better,” but the earlier verse cannot be wrong since it came from Allah and Allah is perfect. This is the foundation of dualism. Both verses are “right.” Both sides of the contradiction are true in dualistic logic. The circumstances govern which verse is used.

For example:

(Koran of Mecca) 73:10: *Listen to what they [unbelievers] say with patience, and leave them with dignity.*

From tolerance we move to the ultimate intolerance – not even the Lord of the Universe can stand the unbelievers:

(Koran of Medina) 8:12: *Then your Lord spoke to His angels and said, "I will be with you. Give strength to the believers. I will send terror into the unbelievers' hearts, cut off their heads and even the tips of their fingers!"*

All of Western logic is based upon the law of contradiction – if two things contradict, then at least one of them is false. But **Islamic logic is dualistic; two things can contradict each other and both are true.**

No dualistic system may be measured by one answer. This is the reason that the arguments about what constitutes the “real” Islam go on and on and are never resolved. A single right answer does not exist.

Dualistic systems can only be measured by statistics. It is futile to argue one side of the dualism is true. As an analogy, quantum mechanics always gives a statistical answer to all questions.

For an example of using statistics, look at the question: what is the real jihad - the jihad of inner spiritual struggle or the jihad of war? Let's turn to Bukhari (the Hadith) for the answer, as he repeatedly speaks of jihad. **In Bukhari, 97% of the references to jihad are about war and 3% are about the inner struggle.** So the statistical answer is that jihad is 97% war and 3% inner struggle. Is jihad war? Yes – 97%. Is jihad inner struggle? Yes – 3%. So if you are writing an article, you can make a case for either. But in truth, almost every argument about Islam can be answered by: “all of the above.” Both sides of the duality are right.

Our Ignorance

First, let's see **how ignorant we are about the history of political Islam.** How many Christians can tell you how Turkey or Egypt became Islamic? What happened to the Seven Churches of Asia mentioned in Paul's letters? Find a Jew who can tell you the Jewish history of *dhimmitude* [A *dhimmi* is less than a second-class citizen of an Islamic state. They can remain Christian or Jew, but

pay a special tax and have very few legal rights. They are forbidden to study the Koran, speak against Islam or proselytize. Islam calls this status *protected*.] Today a *dhimmi* is a non-believer who defers to Islam, is ignorant of the doctrine of Islam and never challenges it. Dhimmitude is the state of mind of a dhimmi (second class citizens who serve Islam). What European knows that white women were the highest priced slaves in Mecca? Everyone knows how many Jews Hitler killed, but find an unbeliever who can tell you how many died in jihad over the last 1400 years.

We are just as ignorant about the doctrine of Islam. An FBI agent gets two hours of training on Islam and most of that is how not to offend the *imam*. We are fighting in Iraq. Who utilizes the political, military doctrine of Islam to plan strategy? Who can find a single rabbi or minister [a Baba, Bapu, Swami, or Guru] who has read the Koran, Sira and Hadith? Does governor, senator, congressman or military leader display a knowledge of the political doctrine of Islam? Try to find a course available in a college about Islamic political doctrine and ethics. Graduates are schooled in Islamic art, architecture, poetry, Sufism, and a glorious history that ignores the suffering of the innocent unbelievers. Graduates read comments about the Koran and Hadith, but do not read the actual doctrine.

So **why are we so ignorant?** Let's start at the beginning. When Islam burst out of Arabia into a decaying Byzantine world, the unbelievers recorded it as an Arabic invasion. Similarly, the invasion of Eastern Europe was by Turks; the invasion of Spain was by Moors. Our scholars were incapable of even naming the invaders.

Mohammed killed every single intellectual or artist who opposed him. And 1400 years later, it was fear, not some imagined sensitivity that caused the vast majority of the world's media to not reprint the Mohammed cartoons. Fear is a fabulous basis for ignorance, but that is not enough to explain it all. What accounts for the almost psychotic aversion to knowledge about Islam? Beyond fear is the realization that political Islam is profoundly foreign to us.

Let's examine the ethical basis of our civilization. All of our politics and ethics are based upon a unitary ethic that is best formulated in the Golden Rule: *Treat others as you would be treated.*

The basis of this rule is the recognition that at one level we are all the same. We are not all equal. Any game of sports will show that we do not have equal abilities. But everyone wants to be treated as a human being. In particular, we all want to be equal under the law and be treated as social equals. On the basis of the Golden Rule—the equality of human beings—we have created democracy, ended slavery and treat women and men as political equals. So the Golden Rule is a unitary ethic. All people are to be treated the same. **All religions have some version of the Golden Rule except Islam.**

The term “human being” has no meaning inside of Islam. There is no such thing as humanity, only the duality of the believer and unbeliever. **Look at the ethical statements found in the Hadith. A Muslim should not lie, cheat, kill or steal from other Muslims. But a Muslim may lie, deceive or kill an unbeliever if it advances Islam.** There is no such thing as a universal statement of ethics in Islam. Muslims are to be treated one way and unbelievers another way. The closest Islam comes to a universal statement of ethics is that the entire world must submit to Islam. After Mohammed became a prophet, he never treated an unbeliever the same as a Muslim. **Islam denies the truth of the Golden Rule.**

By the way, this dualistic ethic is the basis for jihad. The ethical system sets up the unbeliever as less than human and therefore it is easy to kill, harm or deceive the unbeliever.

Now mind you, unbelievers have frequently failed at applying the Golden Rule, but we can be judged and condemned on its basis. We do fall short, but is our ideal.

There have been other dualistic cultures. The Klu Klux Klan comes to mind. But the KKK is a simplistic dualism. The KKK member hates all “niggers” at all times; there is only one choice. This is very straightforward and easy to see.

The dualism of Islam is more deceitful and offers two choices on how to treat the unbeliever. The unbeliever can be treated nicely, in the same way a farmer treats his cattle well. So Islam can be “nice”, but in no case is the unbeliever a “brother” or a friend. In fact, there are some 14 verses of the Koran that are emphatic – a Muslim is never a friend to the unbeliever. A Muslim may be “friendly,” but he is never an actual friend. And **the degree to which a Muslim is actually a true friend is the degree to which he is not a Muslim, but a hypocrite.**

As mentioned earlier, the other point of profound difference is logic. To reiterate, all of science is based upon the law of contradiction. If two things contradict each other, then at least one of them has to be false. But inside of Islamic logic, two contradictory statements can both be true. Islam uses dualistic logic and we use unitary scientific logic.

Since Islam has a dualistic logic and dualistic ethics, it is completely foreign to us. Muslims think differently from us and feel differently from us. So our aversion is based upon fear and a rejection of Islamic ethics and logic. This aversion causes us to avoid learning about Islam, so we are ignorant and stay ignorant.

Another part of the aversion is the realization that there is no compromise with dualistic ethics. There is no halfway place between unitary ethics and dualistic ethics. If you are in a business deal with someone who is a liar and a cheat, there is no way to avoid getting cheated. No matter how nice you are to a con man, he will take advantage of you. There is no compromise with dualistic ethics. In short, Islamic politics, ethics and logic cannot be part of our civilization. Islam does not assimilate; it dominates. There is never any “getting along” with Islam. Its demands never cease and the demands must be met on Islam’s terms: *submission*.

The last reason for our aversion to the history of political Islam is our shame. Islam put over a million Europeans into slavery. Since Muslims can’t be enslaved, it was a white Christian who was the Turkish sultan’s sex slave. These are things that we do not want to face.

Jews don’t want to acknowledge the history of political Islam, because they were *dhimmis* -second class citizens or semi-slaves,

just like the Christians. Jews like to recall how they were advisors and physicians to powerful Muslims, but no matter what the Jew did or what position he held, he was still a dhimmi. There is no compromise between being equal and being a dhimmi

Why should a Hindu want to recall the shame of slavery and the destruction of their temples and cities? After Hindu craftsmen built the Taj Mahal, the Muslim ruler, Shah Jahan, had their right hands cut off so that they could not build anything as beautiful for anyone else. The practice of *suttee*, the widow throwing herself on the husband's funeral pyre, came about as a response to the rape and brutality of the Islamic jihad as it swept over ancient Hindustan.

Blacks don't want to face the fact that it was a Muslim who rounded up their ancestors in Africa to wholesale to the white slave trader. The Arab is the true master of the African. Blacks can't accept the common bond they share with whites: that both Europeans and Africans were slaves under Islam. Blacks like to imagine Islam is their counterweight to white power, not that Islam has ruled them for 1400 years.

Dualistic logic, Dualistic ethics, Fear, Shame. There is no compromise. These are the reasons we don't want to know about Islam's political history, doctrine or ethics.

Political Islam and Non-political Islam

Non-political Islam is religious Islam. **Religious Islam is what a Muslim does to avoid Hell and go to Paradise.** These are the Five Pillars of Islam: *prayer, charity to Muslims, pilgrimage to Mecca, fasting and declaring Mohammed to be the final prophet.*

But the Trilogy is clear about the doctrine. At least 75% of the Sira (life of Mohammed) is about jihad. About 67% of the Koran written in Mecca is about the unbelievers, or politics. Of the Koran of Medina, 51% is devoted to the unbelievers. About 20% of Bukhari's Hadith is about jihad and politics. Religion is the smallest part of Islamic foundational texts.

Political Islam's most famous duality is the division of the world into believers, *Dar al Islam*, and unbelievers, *Dar al Harb*. The largest part of the Trilogy relates to treatment of the

unbelievers, *kafirs*. Even Hell is political. There are 146 references to Hell in the Koran. Only 6% of those in Hell are there for moral failings – murder, theft, etc. The other 94% of the reasons for being in Hell are for the intellectual sin of disagreeing with Mohammed, a political crime. Hence, Islamic Hell is a political prison for those who speak against Islam.

Mohammed preached his religion for 13 years and garnered only 150 followers. But when he turned to politics and war, in 10 years' time he became the first ruler of Arabia by averaging an event of violence every 7 weeks for 9 years. His success did not come as a religious leader, but as a political leader.

In short, political Islam defines how the unbelievers are to be dealt with and treated.

The History of Political Islam

The history of political Islam starts with Mohammed's emigration from Mecca to Medina. From that point on, Islam has always offered the world the dualistic option of joining a glorious religion or being the subject of political pressure and violence. After the emigration to Medina, Islam became violent when persuasion failed. Jihad entered the world.

After Mohammed's death, Abu Bakr, the first caliph, settled the theological arguments of those, who wished to leave Islam, with the political action of death by the sword.

The jihad of Umar (the second caliph, a pope-king) exploded into the world of the unbelievers. Jihad destroyed a Christian Middle East and a Christian North Africa. Soon it was the fate of the Persian Zoroastrian and the Hindu to become the victims of jihad.

The history of political Islam details the destruction of Christianity in the Middle East, Egypt, Turkey and North Africa. Half of Christianity was lost. Before Islam, North Africa was the southern part of Europe (part of the Roman Empire). Around 60 million Christians were slaughtered during the jihadic conquest.

Half of the glorious Hindu civilization was annihilated and 80 million Hindus killed.

The first Western Buddhists were the Greeks descended from Alexander the Great's army in what is now Afghanistan. Jihad destroyed all Buddhism along the silk route. About 10 million Buddhists died. The conquest of Buddhism is the practical result of pacifism.

Zoroastrianism was eliminated from Persia.

The Jews became permanent dhimmis throughout Islam.

In Africa over 120 million Christians and animists have died over the last 1400 years of jihad.

Approximately **270 million** [see endnote] non-believers died over the last 1400 years in the jihad of political Islam. These are the *Tears of Jihad* - a subject which is not taught in any school.

Our Intellectuals' Response

The basis of all the unbelievers' world-view has collapsed in the face of Islamic political thought, ethics and logic. We have already mentioned how the Christian intellectuals could not even name the invaders as Muslims. We have no method of analysis of Islam. We can't agree on what Islam is and have no knowledge about our suffering as the victims of a 1400-year jihad.

Look at how Christians, Jews, blacks, intellectuals and artists have dealt with Islamic doctrine and history. In every case, their primary ideas fail.

Christians believe that "love conquers all." Well, love does not conquer Islam. Christians have a difficult time seeing Islam as a political doctrine, not a religion. The sectarian nature of Christian thought means that the average non-Orthodox Christian has no knowledge or sympathy about the Orthodox Christian's suffering.

Jews have a theology that posits a unique relationship between Jews and the creator-god of the universe. But Islam sees the Jews as apes who corrupted the Old Testament. Few Jews see any connection between Islam's political doctrine and Israel.

7,166: But when they persisted in what they had been forbidden, We said to them, "Be as apes, despised and loathed." [The Jews were changed into apes.]

Black intellectuals have based their ideas on the slave/victim status and how wrong it was for white Christians to enslave them. Islam has never acknowledged any of the pain and suffering it has caused in Africa with its 1400-year-old slave trade. On the other hand, blacks make no attempt to obtain an apology and are silent in the presence of Islam. The Arab is the master of the blacks.

Multiculturalism is bankrupt against Islam's demand for every civilization to submit. The culture of tolerance collapses in the face of the sacred intolerance of dualistic ethics. Intellectuals respond by ignoring the failure.

Molestation of the Mind

Non-Muslims accept violence and threats from Islam without protest. This acceptance of violence is the sign of a *profoundly molested* psyche. The Free are like the battered wife and molested child of Islam.

Violent molestation can cause denial.

Islam's explosive jihad destroyed half of Christianity, Hinduism, and all of Buddhism along the Silk Route. Now let's look at what manifests after violent molestation. The *YWCA Rape Crisis Counselor Training Manual* shows the following reactions are common among victims of rape and child molestation:

***Disbelief:** the victim has an incredibly hard time believing that the attacks took place.*

The media reports very little of the jihad around the world and never connects the dots between the violent events.

***Fear:** fear is the tool that the abuser uses to control the victim.*

Islam has used fear against the Free since day one. The first person Mohammed had assassinated was an artist who mocked him. Any public critic of Islam lives in fear.

***Fear:** the attacker will return.*

When and where will the next attack occur?

***Guilt:** the victim finds a way to blame himself/herself.*

It is our fault. We have not treated Islam in the right way.

***Branded:** the victim does not want others to find out about the crime*

We do not teach the history of a million Europeans taken as slaves by Islam. We do not teach the history of the jihad against Hindus, Christians, or Buddhists.

Humiliation: *the victim feels shamed. The things that led to the abuse are hard to talk about.*

The victims of jihad in the American immigrant community do not want to talk about the brutality that made them flee to America. Survivors are not bold. They are a beaten people.

Lack of control: *during the attack the victim was helpless. This helplessness extends to dealing with the problem.*

Where is the person who is optimistic about what can be done to deal with political Islam?

Anger: *anger toward the attacker can be healthy. But frequently the anger turns inward.*

Notice the rage and hatred in politics since 9/11. Everything is personal, hateful, mean and spiteful. We don't discuss ideas; we assassinate character.

Powerlessness: *things will not get better.*

Pessimism about dealing with Islam is the note of the day.

The Abuser

The traits and characteristics of the abuser are well documented.

Denial: *the abuser denies that the abuse ever took place.*

Muslims do not acknowledge any of the crimes committed in the name of Islam. Anyone killed by jihad was killed in self-defense.

Inadequacy: *Abusers are arrogant and overly self-confident.*

Islam is never wrong. Muslims are the best of people according to the Koran.

Domination: The word *Islam* means "submit." The abuser expects submission on the part of the victim.

Inability to understand or recognize the problem: *the abuser is the last person to admit he has a problem.*

Islam has never accepted any responsibility for its 1400 year history of slavery.

Manipulation: *the abuser wants to make the victim feel guilty.*

Islam is presented as the victim. As an example, all of the Palestinians' problems are caused by Israel.

Obsessed with weapons: Have you ever noticed all the swords on Islamic flags and seals? The AK-47 rifle is a symbol of Islam.

What is the most divisive issue in today's politics? - The war in Iraq. And what is Iraq really about? - Political Islam. The Web has a video claiming that the CIA and Bush planned and executed September 11. Cultural self-loathing is the watchword of our intellectuals and artists.

We hate ourselves because we have been mentally molested and abused. Our intellectuals and artists have responded to the abuse of jihad just as a sexually abused child or a rape victim would respond. We are quite intellectually ill and are failing at our job of clear thinking. We can't look at our denial.

We Must Learn the Doctrine of Political Islam

Political Islam has annihilated every culture it has invaded or migrated to. The total time for annihilation takes centuries, but once Islam is ascendant, it never fails. The host culture disappears and becomes extinct.

We must learn the doctrine of political Islam to survive. The doctrine is very clear that all forms of force and persuasion may and must be used to conquer us. Islam is a self-declared enemy of all unbelievers. The brilliant Chinese philosopher of war, Sun Tsu, gave us the dictum --*know the enemy*. We must know the doctrine of our enemy or be annihilated.

Or put another way: if we do not learn the doctrine of political Islam, our civilization will be annihilated just as Egypt's Coptic civilization was annihilated.

Since unbelievers must know the doctrine of political Islam to survive, CSPI has written all of its books in simple English. Our books are scholarly, but easy to read. As an example, anyone who can read a newspaper can pick up *A Simple Koran* and read and

understand it. It is not “dumbed down” and contains every single word of the original. Not only is the language simple, but logic has been used to sort and categorize. Context and chronology have been restored. The result is a Koran that is an epic story ending in triumph over all enemies of Allah.

Islam declares that we are the enemies of Allah. **If we do not learn the political doctrine of Islam, we will end up just like the first victims of Islam—the tolerant, polytheist Arabs of Saudi Arabia who became the Wahabis (a very strict branch of Islam) of today, the most intolerant culture on the face of the earth.**

Where we are today

We are coming to the end of the first stage of our strategy. Since 9/11 we have had intellectual warriors who have studied Islam, built web sites, blogged and written books. We now know the entire scope of Islamic doctrine and the biggest elements of a repressed and denied history of the dhimmitude, and annihilation of cultures. We now know the enemy and this is a mark of our success.

Our enemy is the civilization of dualism. The ultimate nature of Islamic civilization is duality. **Dualistic Islamic ethics and politics propose one behavior for Muslims toward Muslims and another behavior toward the unbelievers (*kafirs*).** Islam has declared that the civilization of dualism must annihilate that civilization which is based upon a unitary view of humanity—ours.

We now know that there is no such thing as having Islam as part of our society. It is logically impossible for a civilization based upon a unitary view of humanity to co-exist with a civilization based upon duality.

History confirms that submitting to Islam means that every aspect of the targeted civilization must cease to exist. And it works 100% of the time. There is no such thing as a culture that is only partially Islamic. The evidence is exquisitely clear. Over enough time, **annihilation is the common fate of all cultures that tolerate Islam.** A little Islam is like a little cancer. Not a problem now? Just wait.

For a people who have been raised with an ignorance of political Islam, we have made incredible strides. Remember we had only apologies from those who should have been our first line of defense—our artists, intellectuals, media and the educational system. In a sense, we have started at less than zero.

We should all stop, take a deep breath, look at what we have done and congratulate ourselves for completing the first stage: Know the Enemy. Then we need take another deep breath and get back to work.

Strategy

Now that we know the enemy, it is time to look at our grand strategy.

If we are to survive, we must have a strategy for war. Our moral purpose for war must be the salvation of our precious civilization. Our war is to save our very selves.

This cannot be accomplished without the Mind of War. There is a psychology of war that puts everything in a different perspective. We are rich, fat, dumb and happy living in the land that everyone wants to migrate to. It is easy to turn on the Super Bowl, plan the bar mitzvah, work for a promotion and just let Islam have its way. The Mind of War sees that all of what we have is an illusion; that the cancer has started to metastasize. Until we develop the Mind of War, we are doomed. We must have that emergency reserve that war brings out.

Without war, we will lose all we have. The great civilization of Coptic Egypt of the Pharaohs that lasted thousands of years, is gone, a corpse buried beneath political Islam. Liberal democracy is only 200 years old. Political Islam is 1400 years old and exploding in power. Without the Mind of War, our civilization will become extinct under the impact of the civilization of duality.

Our Dhimmitude

It's bizarre. We outnumber the Muslims by four to one. We are afraid of them, they are not remotely afraid of us. Why is this? We are in a psychotic state of fear and shame caused by a past of 1400 years of dhimmitude and slavery. This psychosis is the state of the molested mind. **The horror of Islamic politics produces a denial**

that the deaths, conquests, slavery, rape, humiliation, degradation, suffering and civilizational destruction ever happened. The molested mind denies the history and doctrine of political Islam. That is the mind of dhimmitude.

Our civilization must acknowledge our status. We are still dhimmis. It has been 1400 years of servitude, slavery, dhimmitude, ignorance and a repressed and denied history. When we understand our history, we will see exactly how repressed and in denial we are. The first mark of the dhimmi is ignorance of political Islam.

We must acknowledge our suffering. We must decide that 270,000,000 of our ancestors did not die in vain. We must gain insight into why we know so little. There is a very deep reason in our collective psyche why we choose to remain ignorant. We are afraid to admit our dhimmitude and slavery to political Islam. A million Europeans were captured and sold into Islamic slavery. If the history of slavery were completely told, whites and blacks could see each other in a new light. Islam has enslaved us both.

In the past this shame, ignorance and fear could be ignored. But now political Islam is here and has us by the throat. Our future as a civilization depends upon realizing how close to annihilation we are. Only a revolution can save us. We must have a revolt of the dhimmis, a Dhimmi Revolution. After 1400 years it is time we faced our shame and fear with the Mind of War.

This common suffering must be acknowledged and shared. The history and stories must be told within our groups and shared with the other groups. Once we know about the Tears of Jihad, we will be strong and courageous. Once we remember the suffering of dhimmitude, we can stop being afraid, adopt the Mind of War and be heroes in the war to save our civilization.

Luckily, the cure for dhimmitude is very simple. Once you know the history and doctrine of political Islam, you cease being a dhimmi. Knowledge is the key and the only key to freedom from shame and fear. We shall know the truth and the truth will make us free. Our future depends upon our facing the past.

The Near Enemy

The far enemy is political and ethical dualism. Islam is the far enemy, but our worst danger is our near enemy - Islam's apologists. In the end, we will win or lose depending on how we deal with our dhimmi leaders in the media, schools and politics. Once we win the Dhimmi Revolution, winning the war with Islam is possible. If we don't win the revolution, our civilization will become extinct.

And what is the nature of the near enemy - the apologists? -- Ignorance about Mohammed and political Islam's history. Our experience is that **when an apologist learns the truth about the doctrine and history of political Islam, the danger is revealed.**

There are basically two kinds of knowledge about Islam—knowledge of doctrine and knowledge of history. The full cure requires both. There is a 1400-year-old history of slavery and dhimmitude, so when you are curing ignorance with the history of political Islam, there is a lot of history to choose from.

The political doctrine is much simpler. You can hold the doctrine in one hand—Koran, Sira and Hadith. **Although a detailed knowledge about the Koran is useful, the most powerful element of the doctrine is Mohammed. Mohammed is Islam, so we must educate others about Mohammed - Islam's first politician and its sacred political model.**

The Politics of the Dhimmi Revolution

But how do we make this knowledge about doctrine and history of political Islam a tool in a political revolution?

We cannot win by writing another book, putting up another Web site or blog. Those things are individual in nature. We must move to the political phase. This means boots on the ground, people meeting in the same room, people talking to people - Politics, Groups, Meetings, Real people, not just computer screens or books. We must have action against the near enemy in our town. This is the battleground on which we will live or die as a civilization.

It is impossible for individuals to win this revolution. **Our first step must be to build community.** So how do we build community? Of course, there are many ways to go about this.

Some people can build within a present group. An example would be forming groups within a church or synagogue. Conventions must be held to form strategies.

We must also build community out of strangers. **We must develop ways to meet others in our city.** Larger communities must be formed from the small communities. We need ways for revolutionaries to learn what is going on with other groups to learn from each other's failures and successes.

A community should be formed out of those who have similar functions with the revolution. As an example, writers should get to know each other personally. Web site owners have common problems and need to build community to deal with those common problems. People who write letters to the editor should get to know each other. Get the idea?

We have to start working in groups. **A lion or tiger only kills in about 10% of its attempts. Pack animals have a much higher kill rate, about 90%. Do the math. Join the pack.**

Our Divisions

We must face a fact about getting together in groups. Our civilization may have the Golden Rule as its ideal moral law, but let's face it, we all fall short. We are endlessly divided with gripes, feuds and sore history. Hindus don't trust the Christians; blacks have a grudge against whites, and so on. And there are further divisions within each group.

We must face the political reality today. **We either learn to work together on a common political ground or become extinct like Buddhism in Afghanistan.** We must have ambassadors between groups. If Protestant Christians get together to deal with political Islam, they should invite Hindus and Orthodox Christians. Their mutual history of suffering at the hands of political Islam can be a starting point of a political community. On this basis, we can talk and work together.

Dealing with Ignorance

Every columnist, politician, preacher, priest, rabbi, artist, writer, professor, or correspondent who makes a statement, comment or conclusion about Islam and does not make

reference to the death of 270,000,000 victims of jihad, to dhimmitude, or to the doctrine of political Islam must be challenged about their ignorance. Every leader in every area must learn the history of dhimmitude, slavery and the life of Mohammed. Once they know this, they will start to use the words *Mohammed* and *Allah* when they speak about Islam.

The Dhimmi Revolution must get in all leaders' faces and confront them with their ignorance. This has to be without blame. Our leaders are not stupid, but ignorant. And the reason they are ignorant is they grew up in a culture where their teachers were dhimmis, who submitted to Islam by remaining ignorant about our history of dhimmitude. These leaders bear the burden of 1400 years of ignorance. Each of them shares the psychosis of the molested mind -- a mind in denial and fear caused by the violence of dualistic political Islam.

Our Dhimmi Revolution is about confronting ignorance. **We must first educate ourselves and then our political opponents, the near enemy – the apologists.**

Our strategy must deal with three of the near enemy – the universities, the media and politicians. From a strategic standpoint, they are similar. They are organizations that have a small number of middle managers and leaders. This means having a small target list to pressure, lobby and persuade. For instance, a letter to the editor at a local paper should not only go to the opinion page editor but up and down the chain of command. Good information should permeate the organization.

Somewhere out there must be some software people who can help us form community and spread information to the right people. As an example: this type of software could be applied to an ongoing letters-to-the-editor group. Fellow writers could communicate with each other, build community and attract new writers, select targets and have organizational e-mail lists of the managers and leaders of the targeted organizations. Some of this is being done today, but it must become organized, coordinated and ongoing.

We must utilize the web for community, strategy, and attacks. But we must also be in rooms with other people we recognize, be

with groups who visit politicians and others we want to influence and persuade.

Teaching Ourselves

Some of us must start teaching those who want to know. CSPI has seen that there are many who don't want to read about the doctrine or history of political Islam. It is too frightening and depressing. But put them in a group and they love to hear about it and ask questions. There is a change in the air. Some churches are having lectures and classes. **The few must teach the many.** To take part in the Dhimmi Revolution, you first take the antidote to dhimmitude: knowledge.

Universities2

The universities are our number one target. Their influence is felt by the politicians and the media. At present, the near enemies own the schools. The state universities offer some special opportunities. They are supposed to be in the business of knowledge and they are supported by our tax dollars. **We must make demands that the schools teach the history of jihad and dhimmitude, the Tears of Jihad.**

We can use civil rights law suits that claim discrimination and bigotry in the history departments. Imagine the uproar we can make by insisting that the full history of slavery be taught. We want all of this history taught, not just the West African limited edition. We have to learn the history of white slavery, Hindu slavery, and African slavery taught at the taxpayers' schools. **We must know how dualistic Islam enslaved all races, religions and cultures.** Arabic has more words for slaves than any other language. **We demand the end of ignorance about the history of political Islam.** It is our civil right and we must use every means possible to have the right to know our history of dhimmitude, death and slavery, particularly in a state-funded school.

Universities are a constant forum for Islam. We need to have groups, visit the campuses and ask good questions. **We must harangue, harass, pressure, and make visits to professors, department heads, deans and pressure for full debate.** The department of humanities, women's studies, history, political science, African and Middle Eastern studies departments are all

target-rich environments. We must always push to have the full and true doctrine of political Islam taught.

Politicians

That brings us to the politicians. We must use the politicians to pressure the state universities. And that means that we must pressure the politicians.

Their ignorance will be our point of attack. We must constantly confront our leaders and show them the ways they speak and act like dhimmis. We must show how there is a cure for dhimmitude: it is the knowledge of the doctrine and history of political Islam. Every politician must know that Islam is a political system; the religion is only relevant to Muslims.

We must repeatedly bring up the lack of actual knowledge. We must demand that all politicians know what Sharia law is and what it means. We must demand that politicians learn the political doctrine of Islam. We must demand they know what a dhimmi is. The duality of Islamic ethics must be put before them. Every politician should know the numbers killed in jihad.

Mohammed's politics and character must be known. Once you know who Mohammed was, the next Muslim who bends your ear will be heard in a different tone. Every school board member, council member, legislator, and any other elected official must be visited and asked questions about his/her knowledge of Islam's first politician - Mohammed.

Shaming Ignorance

Any scholar of political Islam will tell you that it is easy to learn about political Islam and Mohammed. What is the most amazing thing about political Islam is the grotesque ignorance of people who are otherwise well-read. We must shame our professors, thinkers, politicians, and media types about this ignorance.

We must also shame our artists and intellectuals regarding their lack of knowledge about Mohammed's persecution of artists and intellectuals. Each time Islam kills and threatens another artist or intellectual, we must attack the denial of our effete thinkers. We must show the artists and intellectuals their ignorance and

dhimmitude and invite them to join the Dhimmi Revolution and produce art to free their civilization from dhimmitude.

In the end the near enemy must understand that **any statement, comment or opinion made about Islam that does not mention Mohammed or Allah is based upon ignorance. The constant question that every Muslim must answer is: "What did Mohammed do or Allah say?" It is the only question and we must learn to answer it as well.**

When we shame apologists for their ignorance, it must be without rancor, but they must face that their opinions about Islam reveal ignorance about our dhimmi history and the deaths of 270,000,000 victims of jihad. **They are ignorant about the life of Mohammed, the doctrine of political Islam. We must tell them: "You can do better than this." And when they comment again without mentioning the history of Islam and its doctrine, we must go back to them and say, "You are ignorant. You can do better than this." We must shame them.**

We must not even address the apologist's argument. Instead, tell them that they may believe what they say, but if they knew the history of dhimmitude, knew about the deaths of 270,000,000 and knew the doctrine of political Islam, their statements would be different. We don't ask that anyone change their opinion. We do ask that they form an opinion that includes the knowledge of the doctrine and history of political Islam.

These are strong objectives -- too strong to be accomplished by individuals. Every politician should look up and see a small group of many different kinds of people. There should not be a single letter to the editor, there has to be a barrage of letters. **To win the Dhimmi Revolution, we must work as a community.**

We have to address the frequent hope seen on the Web when someone proposes a great legal solution to our problem about political Islam. But no matter what the idea is or how good it is, doesn't matter. Let's say that you feel that the Constitution should be changed so that no Muslim can be a citizen. But where will you get a vote in the House or Senate? CSPI is aware of only one Congressman who has the slightest awareness about political Islam. Before we can implement any political ideas, we must have

a political base. At this time we don't need great solutions; we need to prepare a trained political base before we can do anything. We must take the Dhimmi Revolution to every Congressman and every Senator and every state legislator before we can get a single bill passed.

And in the End

The Dhimmi Revolution is to build community, know the far enemy, and attack the near enemy.

In summary, we have finished the first stage of our struggle to defend our civilization—know the enemy and its dualistic politics and dualistic ethics. The age of individuals is coming to an end and we must enter the phase of grass roots politics. **We are too weak and divided to attack Islam - the far enemy. We must first attack the near enemy- our apologists for Islam- who are ignorant about political Islam. The doctrine and history of Islam is the weapon we can use to reveal the near enemy's ignorance about Mohammed.** We must turn to building community so that we can work in groups to do the necessary political work. We must harness existing groups and create special interest groups designed to carry the Dhimmi Revolution to the universities, politicians, artists, intellectuals and the media.

First the Dhimmi Revolution, then the war

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